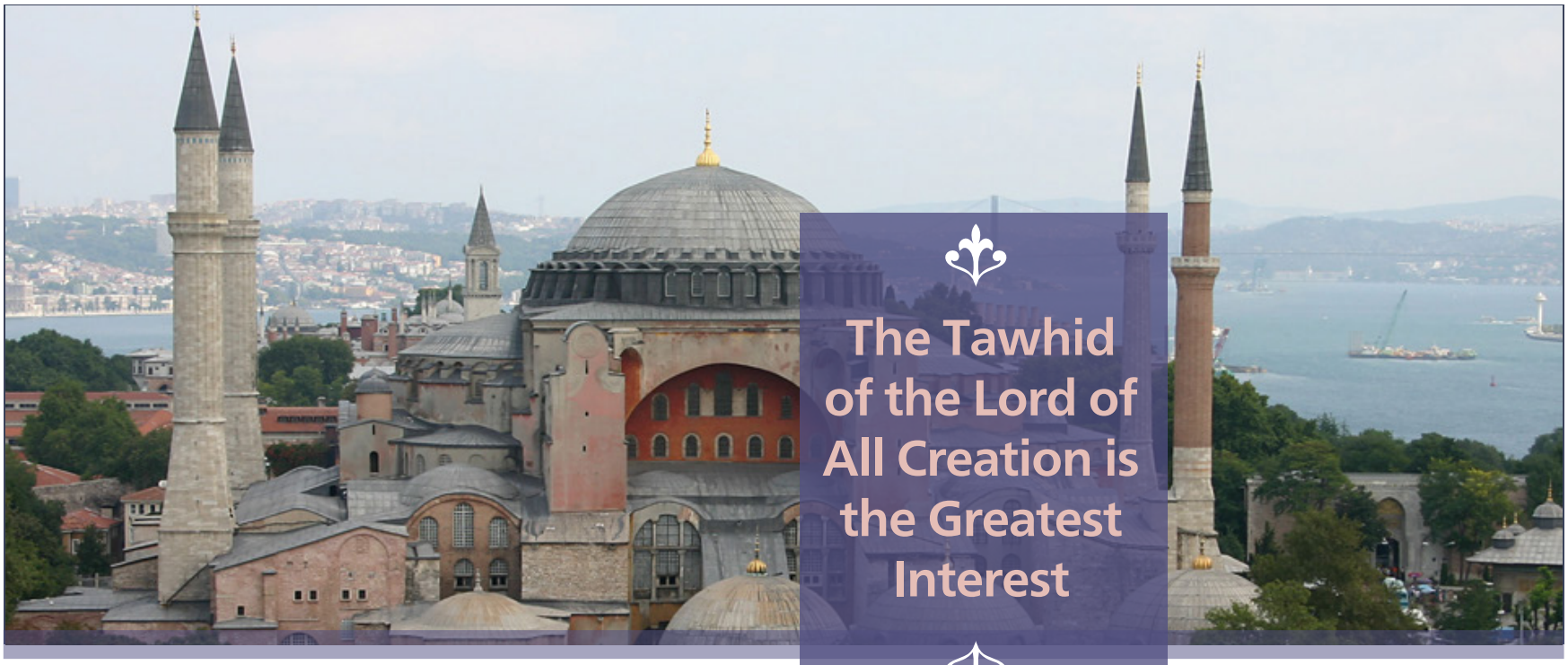
بسم الله الرحمن الرحيم



The Tawhid of the Lord of All Creation is the Greatest Interest

The Turkish taghut Erdogan announced the opening of the Istanbul mosque for prayer after many decades of prohibition. In this event, the murtadd Brotherhood and those who agreed with them in faith discovered a new opportunity to glorify the religion of democracy and those who believe in it and those in charge of it in Turkey, and they made the decision of the shirk court to open the mosque a victory for Islam and Muslims.

Regardless of the reality of this mosque and its history, this event opens the door to dealing with a very serious issue, which is the shirk act of tawaghit and mushrikin - claiming to obtain benefits for Muslims or push harm away from them, such as the action of the arbitrators to tawaghit or believers in the religion of democracy in word or deed.

Often, one of them claims to support an Islamic issue by referring to the tawaghit of kafir states and the "United Nations," and builds a judicial claim entirely on the basis of jahili laws and constitutions. Thus, the first step in these cases is to acknowledge that kufr represented by those constitutions and laws, request arbitration to other than what Allah Almighty has revealed, and making those tawaghit equal to Allah in His rule.

No matter how many times, those referring to the tawaghit, claim disowning those kafir laws and constitutions with their words, when they refer to them, they cannot claim that they have disbelieved in them and avoided them. Hence, they did not achieve one of the two pillars of tawhid, which is avoiding the tawaghit, and therefore, their claim of being Muslims is not true, as He the Almighty says: "Whoever rejects the taghut and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things" (Al-Baqarah: 256).

They also cannot justify this kufr by coercion, because Allah has not made the prohibition from praying in a mosque a permission to commit kufr, for mosques are many and none of them is a condition for the validity of the prayer. Moreover, Allah has given this ummah what was not given to the previous nations, when He made the whole earth as a pure mosque. Wherever the Muslim realizes the prayer, he prays and Allah accepts it.

Rather, our Lord has commanded to avoid mosques in which prayer may be an excuse for shirk, such as those that include graves, so how is it permissible to commit shirk to allow prayer in one of the mosques?!

Rather, if a Muslim was prevented from worshiping Allah, and he did not find a way to remove the unjust except to refer to the tawaghit, and then, he did, he has committed kufr by doing so. This prohibition of worship will not subject a Muslim to punishment for abandoning it. Thus, he must only perform what he is able to do, among the spiritual virtues and what he can perform in secret, like prayer. How is then the act of what a Muslim was not assigned to do a permission to conduct kufr, which will expel him from the religion of Islam?

The Muslims in Mecca were prohibited from performing their religion, so Allah ordered them to leave the land in which they are not able to do what He made incumbent upon them, even if it was the most beloved country to Him, glory be to Him, and the greatest mosque in it is al-Masjid al-Haram. The mushrikin would have been pleased with the Prophet ﷺ and would have left him and his companions alone if they mentioned their gods well and approved them. Yet, they did not give them that and chose patience amid torment and desertion of homes to avoid giving the kuffar what they want. Allah authorized in kufr only for those who are forced to verbally commit kufr, without believing in it, as He says: "No one verbally denounces his faith in Allah - unless he is forced - but his heart is confident about his faith. But those whose breasts have become open to disbelief will be subject to the wrath of Allah and will suffer a great torment" (An-Nahl: 106).

Such is the shirk of democracy, because many who believe in it, verbally or practically, claim that they do not believe in it, and justify their candidacy to be tawaghit who legislate laws other than what Allah has revealed. Or, they justify their election to these tawaghit and help them to commit kufr, by their desire to support Islam through this, and to mitigate harm to Muslims or bring benefits to them, as is the case with the tawaghit of democracy in Turkey and the mushrikin who elected them.

They ignore the fact that there is no greater interest for Muslims than the tawhid of Allah, and that there is no greater harm to them than shirk in Him.

If the goal of tawhid intersected with any other goal, it takes priority over that. If the corruption of shirk is compared with any other corruption, it will be greater. Whoever claims to achieve the best interest or prevent the greatest corruption should follow this criterion of muwahiddin, and Allah is the guide to the right path.

However, those tawaghit and mushrikin make the interest of tawhid equal to anything that benefits Muslims in their religion or worldly life. Then, they give that benefit more priority over the interest of tawhid by committing shirk or kufr in order to obtain those real or delusional interests. Also, they make the corrupting of shirk in Allah equal to anything that spoils Muslims' religion or their worldly life, so they choose to commit shirk to avoid those real or delusional corruptions. That is the basis of turmoil and the origin of misguidance, and there is no power or strength except in Allah.

Therefore, the muwahhid should not be deceived by what the tawaghit and the mushrikin claim to obtain, among benefits to Islam and Muslims or prevent corruption from them. They are losing the greatest of all benefits, which is tawhid, and bringing to themselves the biggest corruption, which is shirk in Allah. Those are the biggest losers, the zindiqs, who manipulate their religion and the religion of those following them, and they think well of themselves, as He says: "Shall We inform you of the greatest losers in their deeds? It will be those who labor a great deal in this life but without guidance, yet think that they are doing a great many good deeds" (Al-Kahf 104-103).